a man says, "We see good reason to hold fast by the faith delivered to the saints in past ages, and as handed down by our fathers in the Westminster Standards," we feel it useless to say another word, as he assumes unity of testimony between witnesses that notoriously disagree. On the ground of Scripture we are prepared to meet any man; but as even over the theology of the land of Knox the "Standards" will not float much longer, Mr. Laing's wisdom would be to put them aside, and examine the doctrine of the second coming under the guidance of Paul and John, ay, and let us add, of the blessed Master himself. And why the unworthy sneer—"so-called Evangelists?" Has not the Lord owned them? The words are not only destitute of charity, but of manliness.

The Yale Lectures on Preaching. By Rev. Philip Brooks, Trinity Episcopal Church, Boston, U.S. London: R. D. Dickenson.

Here are some well expressed counsels about the qualifications and work of the preacher; but happy the preacher who does not need them! All this sort of thing is so artificial, savours so much of the wisdom of man, that we dislike it heartily. You can't make preachers by rule, no more than you can make poets.

A Lecture to the Working Men's Club, Maidstone. By H. D. H. Burnell.

Mr. Burnell's counsels to working men are admirable. Sobriety, intelligence, integrity, and true manliness would result from the adoption of these counsels. Against intemperance, the dire effects of which he has seen in connection with our Metropolitan prisons, Mr. Burnell speaks most earnestly, both in rhyme and reason. We wish him great success in his present benevolent work—that of obtaining employment for discharged prisoners. He has suffered long for the doctrines of this journal. Our friends might purchase his lecture for circulation among working men. He will send a dozen copies, post free for two shillings. Address, 5, Scott Street, Maidstone, Kent.

The Keys of the Apocalypse. By F. H. Morgan, M.A. London: Elliot Stock.

It is well to be modest; but a teacher who habitually uses such phrases as, "I think"—"It may be"—"I imagine"—"It may mean"—"I am much inclined to think so," and the like, really *teaches* nothing. Mr. Morgan's object is praiseworthy, but we are obliged to say that he has not shed fresh light on the Apocalypse.

Three Worlds, or Plan of Redemption. By N. H. Barbour. Rochester, N.Y.: C. F. Russell.

The idea of this work is in 2 Pet. iii.—the world before the flood, that which now is, and the new earth which is promised. Mr. Barbour is entitled to honour for the care and labour he has bestowed on this deeply interesting subject; but his book contains, amidst much truth, not a few doctrines and statements which are not only erroneous but mischievous. The incurable tendency of our American brethren to fix dates for the advent and the resurrection is fatally exhibited in this pamphlet. We say fatally, for it would be death to a book of far greater power than this to say that Christ "left the holy place on Oct. 22nd, 1874;" and that "the resurrection began in the spring of 1875," adding the gross absurdity that "the great mass of mankind

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are to be raised in the *flesh*, with the animal body." No one can believe these statements, no one should believe them, as they are simply incredible. We are thankful to any brother who teaches that the Saviour's coming will be pre-millennial, but we would have that divine truth kept clear from notions that have no foundation in Scripture.

The Devil and Satan; A Critical Examination of all the Texts in which the words Diabolos and Satan are found in Holy Scripture. By T. W. Good. London: Elliot Stock.

We sincerely believe that Mr. Good thought he was serving the cause of truth whilst writing his pamphlet; but we as sincerely regret that his ability, time, and labour were not devoted to an object more in harmony with Scripture. His attempt to prove that there is no "personal devil" is, of necessity, a failure. The arguments he uses, if valid, would prove that there is no God, a conclusion from which we are sure that Mr. Good's intelligence would shrink with indignation. Christians should not aid the delusions of Satan by teaching that he has no existence.

Endless Sufferings the Doctrine of Scripture. By F. J. B. Hooper, B.A. London: Elliot Stock.

We are surprised and sorry to see Mr. Hooper's name on a pamphlet with this awful title. He should know better. It has been proved over and over again that Scripture contains no such terrible doctrine as that of "endless sufferings." The names of our honoured brethren Minton and White appear very often in the publication, but they are quite able to take care of themselves. All we need say on the subject is—Endless sufferings *not* the doctrine of Scripture.

The Two Spirits; or, Truth and Error. Being a comparison of the teachings of Rome with the words of Jehovah. By Arthur Gardiner Butler, and Montague Russell Butler. London: Elliot Stock.

Excellent! Protestants should circulate this by the myriad. Rome and the Bible are placed in parallel columns, and a sorry figure the former makes. She speaks for herself, and out of her own mouth she is condemned as an impudent and abominable impostor. For the preparation of this book the Messrs. Butler deserve hearty thanks. It is but a small thing, but it is an instrument of tremendous power.

The Preacher's Analyst. A Monthly Homiletical Magazine. 12 pp., 2d. London: Elliot Stock.

Skilful analyses, with thoughtful and useful hints for preachers on a variety of topics. One of the most valuable features of this new serial is its reference to books on the subjects under notice. This guide both to modern books and standard works on theology will be of great service to many.

What the Gospels teach on the Divinity and Humanity of Jesus Christ. By A Layman. London: Elliot Stock.

It is only common honesty that books sent for notice should be noticed, although sometimes, as in this case, a book comes to hand so incredibly crude and foolish that it would be charity to throw it aside without a word. We meant to point out a few of the mistakes of this little book, but finding at its close that the writer is "eighty-five," criticism is of course disarmed. We wish the good old man blessings from a higher source, for his authorship will bring him neither gold nor fame.

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